

CLASSICAL WEEKLY

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WHOLE NO. 806

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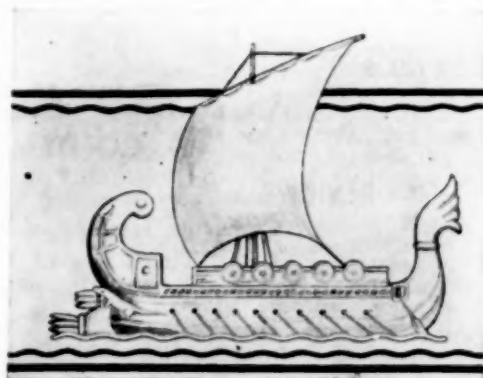
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WHOLE No. 806

REVIEWS

History of Early Iran. By George A. Cameron; pp. x, 260, one map. University of Chicago Press: Chicago (1936)

A new, well-organized and up to date history of Early, i.e. pre-Achaemenian Iran is bitterly needed. The few existing surveys are antiquated. The last century, and especially the last years, have increased our knowledge considerably. Moreover the near future promises a still more rapid increase. New Persia shows an unusual interest in her own past and gives all sorts of facilities to foreign scholars who are able and willing to explore the country. Witness the activity of foreign archaeologists in Persia, such as A. Godard, E. Herzfeld, Sir Aurel Stein, A. U. Pope and the Institute for Persian Art and Archaeology, and, last but not least, the Oriental Institute of Chicago.

A book, therefore, which sums up our knowledge of Early Iran and gives a well balanced and full presentation of the known facts is certainly welcome first and foremost to all the specialists and excavators whose work it will make much easier and whose activity much more profitable.

Such a book has been written by Mr. Cameron in a pleasant and readable way. Mr. Cameron is well prepared for this task. He is a member of the Chicago Oriental Institute, a pupil of Professor A. Ten Eyck Olmstead. While engaged in compiling a Concordance of Old Persian Words and an Elamite Dictionary he acquired the necessary equipment for his unusually difficult task. We must not forget that in compiling a good history of Early Iran a thorough knowledge of almost all the Oriental languages is required, Sumerian, Babylonian and Assyrian on the one hand and Elamite, Hittite, Haldian, Aramaic and Old Persian on the other. It is unusual to find a young scholar who is able to read and understand most of these languages and who at the same time seems to be exceedingly well ac-

quainted with the most difficult of them—the Elamite.

Our material bearing on the history of Early Iran, that is on the history of the Iranian plateau before its occupation by the Iranians, and on the history of the Early Iranians after their settlement on the Iranian plateau is most unevenly distributed. Only one bright spot, Elam, emerges from the darkness. Here in one of its cities—Susa—a French expedition has worked for more than fifty years under the direction first of the late de Morgan and now of de Mecquenem; and the work is still in progress. An unusually rich array of documents of all sorts has been found, among them thousands of inscriptions: stelae, bricks, tablets, etc. With great difficulty, the written documents (in various languages, but mostly in Elamite) have been deciphered and translated, and they have yielded an enormous amount of data of various kinds. The time has come to collect all these data, to sift and to organize them, to combine their evidence with the contemporary evidence of Sumer, Akkad, Babylonia, Assyria and Haldia. The most important task perhaps is to arrange the documents in chronological order, to put in order the lists of Kings and rulers of Elam and Susa and to compile from this material a reliable though sketchy political history of ancient Elam in the frame of the History of the Ancient East in general, from the Early Sumerian period to the time of the first Achaemenids.

This task has been undertaken by Mr. Cameron and successfully and brilliantly solved by him. His presentation impresses me, a non-specialist, as full, reliable and exceedingly well organized. The scattered facts are collected, dated, connected with the non-Elamite evidence and presented as a dry but readable and highly instructive narrative. Again as a non-specialist I have noted many new hitherto unknown points—new translations, new datings, new interpretations—which certainly will be discussed at length

and carefully by specialists. In any case no scholar who is dealing with the history of the Near East can disregard the book under review. It will certainly remain for some time the fullest and probably the best presentation of the difficult and complicated history of ancient Elam.¹

Much less complete is our information on the other parts of the Iranian plateau in the pre-Iranian and early Iranian times. No wonder, therefore, that the part of Mr. Cameron's book devoted to this topic is much more meager and less instructive than that dealing with Elam. Besides, the author has not spent so much time and energy collecting his material for this part. It is surprising not to see mentioned the important excavations of the Institute of Persian Art and Archaeology and the results of the expedition of the Swedish prehistorian T. Arné. Very little attention is paid to the Luristan bronzes and to the information which they yield on the history of one part of the Iranian plateau; a few words on p. 183 is all that the author has to say about Luristan.

However, this survey of the political history of early Iran is good, reliable and very useful. The author must be congratulated on having produced a book which for some time to come will be the standard book on the subject.

M. ROSTOVITZ

Yale University

The Plays of Euripides, translated by M. Hadas and J. H. McLean; pp. xvi, 499. New York: The Dial Press, 1936. \$2.75

Euripides is superficially easy to translate, but the superficial ease itself makes clear how impossible it is to translate great poetry. A poet, essaying such a task, may write a good poem. But it will be his own, not that of Homer, Aeschylus, or Euripides. Hadas and McLean have sought, less pretentiously, to bring out in prose the full meaning of the Greek, that Euripides may, in larger measure, become the property of those who are not Greek scholars. In the preface, they give their reasons for using the language of daily life and for the omission of notes on vexed passages. It seems to the reviewer that Euripides was bound, or trammelled, by many conventions deeply affecting language, and that the language of modern life can not fully render him. Even in

¹ I was surprised not to find in the book any hint of the startling discoveries of the French Institute and Abbé Parrot in Mari on the Middle Euphrates, though Mari appears twice in the book. Of course the excavated material has not been published yet. However some monuments have been made accessible to scholars, and reports on the progress of the excavations are regularly published in the periodical 'Syria'.

the *Alcestis*, a number of renderings, of unimpeachable accuracy, hardly present the Attic stage. Less affected by taste is the sparseness of explanation. Even the introductions to single plays are very brief. Is Euripides, really, so easy for the modern man to understand?

The introduction urges that it is the human and secular drama, like that of Euripides, which has survived, whereas the drama of Aeschylus and Sophocles has no spiritual posterity. Yet to many readers of our time Aeschylus is more stirring and compelling than Euripides; in actual dramatic presentation, he appeals powerfully. Hadas and McLean avoid determination of relative merit among the Attic tragedians, but perhaps they tend to simplify too much the case for Euripides. It is arguable that present drama needs to recover the tone of superiority and elevation.

The estimation of Euripides's religious position, his treatment of the myths, and his purpose therein, is similar to that of Verrall and Norwood. 'He did more than spoil many a good old story; he ruined them beyond the repair of reasonable men.' In the interpretations of individual plays, with one exception, Hadas and McLean are conservative. *Alcestis*, it is implied, really dies. The repulsive explanation of D. L. Drew in *AJP* 52 (1931) 295-319 leaves these translators unimpressed. Clearly, in the *Bacchantes*, the leader of the Asian devotees is Dionysus himself. The alleged 'palace miracle' in this drama will not perturb the users of this translation. The one exception to conservatism is in the preliminary note on the *Ion*, wherein Verrall's interpretation is offered as a probable alternative.

In the *Medea*, I believe text variation can not justify the appearance of Aeson in the rendering of 405, nor that of Pelias in 484. The misogyny of 574 is much diluted in the translation. Comparison of Greek text with translation, throughout this play, and in test passages from other plays, has revealed no other inaccuracies. The relations of clauses and the divisions between clauses are altered rather freely. Occasionally a few words are omitted. The degree of verbal literalness is high. The English is excellent, of the kind deliberately chosen. (Yet I protest against the reduction of a Delphic riddle to a lucid word play, with almost exclusively vulgar associations in modern English speech.) The translators' interpretation of the Greek is almost always evident. Much that less scholarly Greek students might easily miss, is here plainly given. The intellectual content and the spirit of each play are clearly shown. Nevertheless, to one reader at least, the result is not Euripides.

So far as scholarship can achieve it, the object

of the work is attained. Whether knowledge of Euripides and interest in his drama will be furthered, time must show. If not, the impossibility of translating and thus transmitting Euripides will have new confirmation.

A second volume is intended, to contain the remaining plays and an essay on Euripides. Qualitatively, the plays are very unequally divided, for nearly all the greatest are included in this volume.

D'Youville College

HENRY S. DAWSON

Les ostraca grecs de la collection Charles-Edwin Wilbour au Musée de Brooklyn.

Edited by Claire Préaux; pp. 125, 2 plates. New York: Brooklyn Museum, 1935

In this volume Mlle. Préaux edits 78 ostraca — 'all the entire pieces and some of the more interesting fragments' of the 190 Greek ostraca in the collection assembled in the last two decades of the 19th century by Charles Edwin Wilbour and now in the Wilbour Collection of the Brooklyn Museum. The ostraca come from Thebes and Elephantine, and are mostly tax-receipts of familiar types. But Mlle. Préaux has preceded each ostrakon or group of ostraca with a very valuable and very readable résumé of the present status of our knowledge on the tax involved, and for these 'mises à point' all who work with ostraca will be in her debt.

On the tax-receipts (Nos. 1-74) a few details may be singled out for discussion here. Mlle. Préaux shows that there is no evidence to support the generally accepted view that the *χωματικόν* was an *adaeratio* paid in place of fulfilment of the five-day corvée on the dikes, and pronounces herself in favor of regarding the two as separate contributions, the one of money, the other of labor, for the maintenance of the irrigation canals (44). The point is well taken, and Mlle. Préaux might have related her argument, as she does in some of her other discussions, to the general economic policy of the Roman government and pointed out that to have both the money-tax and the corvée would have been much more in keeping with that policy.

In No. 25, line 6, read *δεσ(μοφυλακίας)* for *δα()*? The substitution should present little difficulty paleographically, and seems all the more probable in view of the preceding *ποτ(αμοῦ) φυλ(ακίας)* (if correctly read). Other instances where these two taxes are paid together are found in O. Brüssel-Berlin 34; P. Fay. 54; P. Col. II, *passim*.

Wilcken's interpretation of the *enoikion* as a tax on income from rentals has apparently fallen into some disfavor lately (cf. A. C. Johnson,

Roman Egypt to the Reign of Diocletian, 257, 561). Mlle. Préaux, too, 'without having any other hypothesis to propose', questions Wilcken's interpretation, mainly on the ground that some of the payments attested for the tax are so small (57). These small payments are more readily understandable, however, when we consider what small portions of houses the Egyptians often owned, rented and inhabited. In P. Oxy. 986 III, e.g., the annual income from a house is only 12 drachmas.

Nos. 75-76 are more unusual texts (No. 76 is unique) and consequently of greater interest. The first contains a grant of permission by an *ιστωνάρχης* to a woman to weave for whomsoever she wishes. The second is an account of dates and cocoa-nuts sold by the *ἐπιτηρηταίς* administering some confiscated property yielding these products. It is interesting to note that the dates were sold by the artab, and the much larger cocoa-nuts by the piece. Mlle. Préaux has amply and aptly annotated these two pieces to bring out their full significance.

Finally, Nos. 77-78 contain lists of names of people assigned to some munus sordidum. In No. 78, line 1, *ι* is the regular abbreviation for *δεκανός*.

The usual full indices conclude this volume which makes a welcome addition to a rapidly growing literature.

Hunter College

NAPHTALI LEWIS

Five Men. Character Studies from the Roman Empire. By Martin Percivale Charlesworth; pp. viii, 170. Harvard University Press, 1936. Martin Classical Lectures, Vol. VI. \$2.00

The five men chosen by Prof. Charlesworth are Agrippa I, 'the native ruler', Musonius Rufus, 'the philosopher', Josephus, 'the adventurer', Agricola, 'the administrator', and a composite merchant. All five men belong to the first century A.D., and of each a fairly rounded portrait has come down to us, from which to conjecture what his attitude was to the contemporary scene, and what part he played. In five brief chapters the urbane and subtly humorous author has thrown upon these secondary figures of the much-celebrated drama of the first century as brilliant a light as more pretentious historians have thrown upon the central characters in Rome.

From Josephus, Charlesworth has skilfully chosen what information he needs to make his point that if Agrippa I had lived ten or fifteen years longer, he might 'have saved the situation' in Palestine and 'have mitigated (if not healed) the bitterness and distrust the Jew felt for Rome.' The fragments of the Stoic philosopher

Musonius Rufus are used to show that he was 'a good specimen of the average philosopher of that time', in whose teachings 'there is a certain positive common-sense realistic quality which differentiates him from much of the thought of his time, and which (it seems to me) won him the respect of the common-sense Vespasian'. As for Josephus, Charlesworth is clever enough to let the Jewish historian tell the most interesting episodes of his life himself, and supplies the appropriately ironical comments on the adventurous career of 'this Jewish Ulysses'. To Agricola he devotes the most admiring of the essays, and uses his work in Britain as an illustration of what the best Roman provincial governors could accomplish by way of bringing material civilization to barbarians; in this chapter the survey of common Welsh words derived from Latin is particularly enlightening. Finally, in chap. V, we are given an idea of Roman trade with the East as seen from the deck of a merchant-ship loaded with metals, coin and cheap domestic ware to be exchanged for the jewels, spices and silks of Arabia, India and other fabulous lands. There is much profit and diversion in this little book.

RALPH MARCUS

Jewish Institute of Religion
and Columbia University

Pompeii. By R. C. Carrington; pp. ix, 197, figs. in the text 21, pls. 24. New York: Oxford University Press, 1936. \$4.00

Mr. Carrington's effort to write a book on Pompeii which should be of use to the general reader has met with success. He has outlined in vivid fashion the history of the region from the settlement of Pompeii to its burial under the ashes of Vesuvius. Such an effective résumé is equally valuable for the college student, who all too often learns the facts without seeing their relation one to the other. In the attempt to revivify the life of the ancient city, the author has given a great deal of information as to the customs of the Pompeians in a manner much more entertaining than that used in the average textbook on the private life of the Romans. Once more he has served the college student as well as the general reader. Perhaps those of us who have lived and worked at Pompeii also need at times such stimulation of the imagination, lest we become too much absorbed in our own specialized study. I for one thoroughly enjoyed reading the book. Those who are well acquainted with Pompeii will welcome the information regarding the latest excavations, especially those dealing with the Walls (26-32), the Casa del Menandro (81-83), and the Villa dei Misteri (84-87).

The author has anticipated the difficulty inherent in the fact that it is impossible in a book of this scope to give the evidence for the views adopted. Some appear somewhat startling, but without a prolonged stay in Pompeii it would be impossible for anyone either to affirm or deny the statements made. At any rate, it is stimulating from time to time to encounter an opinion which is diametrically opposed to one's own impressions. Perhaps a few more specific observations may be permitted to me in my own field of mosaics. With the exception of the emblemata, which are made on tiles of stone or terra-cotta, I see no reason for believing that any of the mosaics were 'imported ready made from large centers of manufacture' (130). I do not even concede that emblemata were necessarily brought from foreign parts. The difficulty of transporting the other type of mosaics makes it more probable that they, like the wall-paintings, 'were the product of skilled journeymen who got their inspiration second hand.' I doubt if pebble mosaics were ever laid at Pompeii (153). The art had advanced beyond that stage before it was introduced into Italy. Other statements may be controversial, but the interpretation of the development of the mosaic art at Pompeii is in the main correct.

Appendix I (Visiting Pompeii) and Appendix II (Visiting Herculaneum) should form useful guides for those who prefer to ramble through the ruins by themselves. Out of the enormous number of interesting details, Mr. Carrington has chosen wisely those for special comment. A short bibliography furnishes a starting point for those who desire more information on the material in the various chapters. An index converts the small volume into a book of reference. Line-drawings—mostly maps, diagrams, or plans of buildings—serve to clarify the text. The photographs in the plates, the majority of them new, add to the pleasure of using or owning the book.

New York City

MARION E. BLAKE

An Introduction to Sophocles. By T. B. L. Webster; pp. 202. New York: Oxford University Press, 1936. \$4.50

For some time there has been a real need for a first-rate study of Sophocles, but it is my belief that in certain important respects Mr. Webster's book fails to satisfy that need. The disappointment is keen because one expects much from the comprehensive plan of the book; the chapters treat of Sophocles' life, thought, characters, character drawing, plot construction, song, and style. There are, however, very real merits in this work; the chapter on song contains many excellent suggestions, and in his treatment of style

the author supplies technical evidence of the careful workmanship and development of Sophocles' art. The chapter on plot construction is valuable; in fact Mr. Webster's mode of analysis as applied to the technique and form of Sophocles' dramas is thoroughly justified.

However the mechanical devices of modern scholarship may be misused. The number of line-references is imposing, some 1200 in the index locorum, but a great many of these are used merely to document incidents of the plot without interpretation. This will often waste the reader's time, since these references are not cited in direct relation to the text but accumulated in one note at the conclusion of an extended discussion. For example, Ajax 348 is mentioned on page 62 but the reference is on page 63 along with ten other references to four different plays. In the index locorum there are four references to Ajax 646 but no mention of page 96 where there is really worthwhile treatment of the whole passage.

The use of 'the analytical and comparative method' announced in the preface has left the discussion of the thought and characters of Sophocles in a state of almost complete pulverization, although this is the type of study in which both scholar and general reader have the right to demand the thoughtful integration by which the best creative scholarship always enriches the understanding and interpretation of important works of art.

The reduction to bare abstractions is most distressing in the treatment of character. There are frequent lists of qualities such as impatience, suspicion, justice, nobility, caution and the like which might be appropriate to a philosophic analysis of moral qualities but are useless to the interpretation of a work of art when they are abstracted from the context. The effort to reintegrate these elements in the characters (67-82) is largely superficial though the excellent treatment of Neoptolemus shows what might have been done for the other characters. Two things seem to have contributed chiefly to the unsatisfactory nature of the treatment of character, the assumption (55) that Sophocles 'has told us in the text all that he wishes to be known,' and the author's confidence in his card catalogue of traits. Sophocles' characters have the natural complexity of human beings and a 'scientific' approach which eliminates the operation of the imagination to complete the sketches which Sophocles has drawn, can never recreate the 'living' characters of the dramas.

The faults and flaws of the book are perhaps most clear in the chapter on thought. If Mr.

Webster was unwilling or unable to deal with the fundamental problems of tragedy as raised by Aristotle he was scarcely ready to deal with a major tragic poet. Although literature is not philosophy or religion, an interpreter of literature should not be content to resolve an important dilemma in this fashion (33-4): 'Religious determinism and free will are not incompatible. They may be the two sides of the same act seen from the point of view of the gods and from the point of view of man.' The problem involved here is fundamental to both human life and Greek tragedy and should not be dismissed with a brief argument and a few references. Finally, even at the conclusion of 30 pages it hardly seems appropriate to say (49) 'Our survey of Sophocles' idea is complete.' The hasty citation of parallel passages in Greek literature is a poor substitute for genuine consideration of the thought and content in the plays of Sophocles.

F. R. B. GODOLPHIN

Princeton University

Aristotelis De Caelo Libri Quattuor. Edited by D. J. Allan; pp. xii, [136]. New York: Oxford University Press, 1936. (Oxford Classical Texts) \$2.50

This new edition of the text of Aristotle's *De Caelo* supersedes all previous editions. It not only incorporates the results of Aristotelian study in the century that has elapsed since Bekker constituted the text for the great Berlin edition, but gives us the results of Mr. Allan's own collation of J (not known to Bekker) and of a new collation of E, F, and L. Only in the case of H and M are Bekker's readings accepted as given.

Mr. Allan has in many places obtained light on Aristotle's text from a careful examination of Simplicius' commentary on the *De Caelo*, and, to a certain degree, from the Latin translation of the indefatigable William of Moerbeke. It is to be remembered that this translation, made in the thirteenth century directly from the Greek, is earlier than all the available Greek manuscripts except E and J.

The principles which guided Mr. Allan are set forth in an article, *On the Manuscripts of the De Caelo of Aristotle*, *Classical Quarterly* 30 (1936) 16-21. Here the editor makes out a fairly good case for the general division of the manuscripts into two groups, EL (and perhaps also Γ, the version of William of Moerbeke) on the one hand, JFHM on the other, and shows how the latter group tends, in certain definite and recurring ways, to smoothe out the harshness and ruggedness of the former, and to normalize the constructions, word order, and so forth. He

reaches the quite orthodox conclusion that in E we have the best basis for the text. At the same time he shows certain characteristic errors made by the scribe of E and indicates the danger of blind devotion towards that manuscript. The present edition gives ample proof not only of this complete familiarity with the manuscripts, but of the editor's critical judgment and thoroughgoing knowledge of Aristotelian usage.

The fruits of Mr. J. L. Stocks' work on the text of the *De Caelo* in connection with his excellent English version (Oxford, 1922) have been preserved by Mr. Allan. In about half the cases Mr. Stocks' conjectures and corrections in language and punctuation have been approved by the new editor, and incorporated into the text; in the other cases they have been set forth in the apparatus. It is precisely the fulness with which the variant readings and various conjectures are reported that makes the new edition so far superior to that of Prantl (Leipzig, Teubner, 1883) who collated no manuscripts and reported merely his divergences from Bekker's text.

On Mr. Allan's own conjectures opinions will probably differ. To cite but a few cases, I cannot agree that in 283a.22 the excision of τὸν ἀπείρουν χρόνον is essential; I cannot agree that because the words τὸν αὐτοῦ are absent from similar passages in other works of Aristotle they should be condemned in 286b.19 where they are perfectly intelligible. But there are many cases where Mr. Allan's change is a great improvement (e.g. in 277a.31 where the excision of ταχυῆτι removes from the argument a disturbing circularity in which speed is both cause and effect).

A short running account of the argument of the *De Caelo* precedes the text (ix-xii). The Index is a valuable aid to students of Aristotelian usage.

Unfortunately there is, as yet, no complete modern commentary on the *De Caelo*. Mr. Allan's text edition, however, now affords so solid a basis for such interpretative work that we may hope that this need for a commentary will be filled before very long.

ISRAEL E. DRABKIN

Townsend Harris High School
College of the City of New York

Cosmae et Damiani, Sanctorum Medicorum, Vitam et Miracula (e Codice Londinensi), edidit Ernestus Rupprecht; pp. 82. Berlin: Junker und Dünhaupt, 1935. 4.50M.

In 1907, Ludwig Deubner published a carefully prepared critical text of the life and miracles of Cosmas and Damian (*Kosmas und Damian: Texte und Einleitung*. Leipzig und

Berlin, Teubner, 1907). This work, for which he had collated thirty-six manuscripts, must still be considered the standard edition. In the same year, in the ruins of a Coptic monastery near Edfu, another manuscript was discovered which, acquired by Robert de Rustaffjaell, was at once transferred to the British Museum. This manuscript, known as *Codex Londinensis* (referred to in Rupprecht's sigla as L), is here edited for the first time. Rupprecht claims for L a date anterior to those manuscripts collated by Deubner, asserting that it cannot be later than the middle of the tenth century.

L has suffered extensive mutilation. The first page is missing, approximately one quaternion including miracles eleven to twenty is lost, and the thirty-eighth (the last) miracle is so badly mutilated as to be unintelligible. In addition to this the margins, particularly the top and the upper half of the right margin, are so worn away that on several pages the upper lines are destroyed. Wherever it is preserved, the uncial writing is not difficult to read, although it is debatable whether the whole manuscript was written by the same scribe. Of the thirty-eight miracles preserved in the manuscript, twenty-four were already known and included in Deubner's edition; the others are here recorded for the first time.

The editor has been more than conservative in his reconstruction of the text, and has wisely left blank most of the lacunae of more than a word or two. In many instances, the scriptural allusions and quotations, with which the manuscript, in common with early Christian literature generally, abounds, afford a clue to the missing letters. The editor also asserts that he received great assistance from the edition by Deubner; but a comparison of L and Deubner's edition reveals such discrepancies of expression that one is forced to construe Rupprecht's remark merely as a graceful compliment to the older scholar. Rupprecht's work is a creditable piece of editing, and must henceforth be used with Deubner's edition.

JOHN PAUL PRITCHARD

Washington and Jefferson College

The Roman's World. By Frank Gardner Moore; pp. xiii, 502. New York: Columbia University Press, 1936. \$3.75

There can be few readers who have any interest in Roman civilization who will not be grateful to Professor Moore for having written this very useful and well-arranged book. Students, even at the high school level, will find a wealth of material that will make vivid their Caesar and Cicero; teachers and the general public will be glad to find so clear and systematic accounts of

the present state of knowledge with regard to many a topic.

The well-proportioned and logical scheme of the book may be grasped from the titles of the successive chapters: I. From Village to City-State. II. Making an Empire. III. Tilling the Soil. IV. Crafts, Trade, Transportation. V. Gods and Men. VI. Festivals and Diversions. VII. The Paternal Roof. VIII. Schools and Masters. IX. In a Roman Library. X. Knowledge and Thought. XI. Fine Arts. XII. The City of Rome. The author's treatment is on the whole objective; he deals to a large extent with the external environment and with the material symbols of Roman life and activity, though he by no means limits his subject to 'antiquities' in the narrow sense. The style is sober and dignified; lucid exposition is interspersed with sound comment. Although Professor Moore occasionally considers the civilization of ancient Rome in relation to that of the modern world, he is more often content to paint a just picture of Rome.

Readers who are not already familiar with the subject may be somewhat confused by the method of some of the chapters (I, II, and XI), which are crowded with detailed information. Here and there, moreover, the flow of the style is retarded by lists of monuments or other materials; these are decidedly worth having, but might perhaps have been relegated to another appendix, along with the useful pages devoted to the Army and Navy. On the other hand the ninth chapter very successfully enables the reader to take account of the books available for Roman readers at different periods by leading him, in imagination, successively into the library of Sallustius Crispus, into a public library under Hadrian, and into a later provincial library. Opportunity is thus given for brief characterization of authors and literary movements. A similar technique (Chapter XII) provides glimpses of the city of Rome at successive epochs. Not the least readable chapters are those (VIII and X) in which the reader gains an impression of the Roman's education, of his use of science and philosophy, and of his development of law.

Every reader of such a book will find much to admire and possibly a few details to query. In the account of early Roman religion, for example, Professor Moore, happily refers to certain types of *numina* as 'momentary divinities' (117). Is he not overstating the case in a different matter, however, when (125) he calls the admittedly difficult Hymn of the Arval Brothers 'unintelligible'? The Hymn was not quite hopelessly unintelligible even before the illuminating recent address of Professor E. Norden at the Harvard Tercentenary Conference. One could

wish, moreover, for fuller discussion of the Etruscans, and also of the Roman Senate, both of which receive somewhat casual treatment.

Among the many excellent features of the book are the apposite quotations from Latin authors printed before the several chapters. These remind us of the Romans' attitudes toward their own civilization, and set the tone, as it were, for the ensuing discussion. The work is equipped with many illustrations and with well-drawn maps and plans. Most of the illustrations are placed together (399-438); it would be hard to imagine how forty pages of photographs could be better chosen to illustrate the various phases of Roman civilization, from hut-urn to imperial palace, and from portrait bust to the fine aerial view of Rome (opposite 373 and 374). The latter is the best view of its kind that I have seen, especially for showing the recently excavated imperial fora in their setting; it should be compared with the interesting end papers taken from a drawing made in 1593. The frequent references to the illustrations which are made in the text greatly enhance their value.

The Roman's World is well printed in large type, and is substantially bound. There is an up-to-date 'Select Bibliography' and an Index.

WILLIAM C. GREENE

Harvard University

Life and Letters in the Papyri. By John Garrett Winter; pp. viii, 308. Ann Arbor: University of Michigan Press, 1933. \$3.50

The chapters of this book are the Thomas Spencer Jerome Lectures before the American Academy in Rome and at the University of Michigan in 1929 and 1930. Professor Winter is well known as professor and scholar, author, and an authority in the field of papyrology. The book is intended primarily for those who are not specialists in this field of study; however, no specialist will want to disregard it.

A great number of papyri are cited and translated. Many of these are already familiar; but, as is natural, a great many new ones, which are in the Michigan Collection, are brought to our attention; and some of these are of as much interest as any of the better known examples. Professor Winter has given some very good new interpretations (e.g. 73 note 3, and 95, 97, 99). He has thrown new light on some otherwise dark and uncertain passages.

The body of the work deals with Rome and the Romans in the Papyri, The Life of the People, Evidences of Christianity in the Private Letters, Additions to Greek Poetry and Prose. In the notes at the beginning of each chapter there is a well chosen and adequate bibliography

of the material for that subject. Appendices contain a bibliography of the publications of the collections of papyri; a list of the papyri, waxed tablets, and ostraka cited in the text; and a list of papyri whose text or interpretation is discussed. A very useful index of names and subjects completes the work.

The life and times are brought before us vividly. Modern conditions are very similar to the ancient (81). New light is thrown on ancient history (35, 43). The methods of ancient education are most interesting (65-68). A great difference between Christians and pagans is the presence or absence of hope, a point which St. Paul had stressed in his First Epistle to the Thessalonians (191). But it is hard to pick out points of interest or excellence when there are so many.

It is not necessary to mention here the most important literary finds, as they are well known; but, in addition to these, the chapters on Additions to Greek Poetry and Prose bring before us a great deal of new material, some of great beauty and interest. A List of Olympic Victors is useful in dating victories celebrated by Pindar (209). The Lament of Helen complains of the indifference of Menelaus after their return (216). Aeschylus apparently was not appreciated in Egypt in comparison with Sophocles and Euripides; for there was no certain fragment of the works of the earlier poet, while there are many of the other two (218). However, this seems to be due to chance; for since the date of these lectures a fragment of the Niobe of Aeschylus was found in 1932 at Oxyrhynchus¹; the papyrus contains also some lines of the Diktyoulokoï of the same poet. The Michigan Collection contains a new fragment of the Oedipus Coloneus of Sophocles (220). Professor Winter accepts Ephorus as the author of the Hellenica Oxyrhynchia (241). The reader who knows no Greek will find many literary fragments translated here; and all will find this an excellent account of the new additions to our knowledge of Greek literature.

The fragments of known works of literature make some contribution to textual criticism, often much that is valuable; some of our older ideas must be revised (271-274). The author laments the general neglect of the study of the papyri in our colleges, 'in spite of the vitality they can give to the study of Greek literature and history' (255). I agree with him; but I am

¹ For a good recent discussion in English, see *The Niobe of Aeschylus*, by A. W. Pickard-Cambridge, in *Greek Poetry and Life, Essays Presented to Gilbert Murray on His Seventieth Birthday* (Oxford, 1936).

aware that the position of Greek in our colleges is bad; and, if we can introduce the student to a few masterpieces in the time at our disposal, we are happy.

To the bibliography on page 193 we may now add J. U. Powell, *New Chapters in the History of Greek Literature*, Third Series (Oxford, 1933). J. U. Powell, *Collectanea Alexandrina* (Oxford, 1925) might have been included here; it is referred to in the footnotes on pages 200, 214, and the pages following. On page 145, in connection with the greetings in letters, the author might have referred to Rev. F. X. J. Exler, *The Form of the Ancient Greek Letter, A Study in Greek Epistolography* (Catholic University of America, Washington, D. C., 1923). In connection with Tithraustes, mentioned on page 244, I should call attention to a brief article by Franz Zimmermann, *Verkannte Papyri, III, Historikerbruchstück oder Rhetorische Uebung?*, *Archiv f. Papyrusf.* 11. 182-188. This is a new interpretation of P. Oxy. 868, the original of which is now at Muhlenberg College. His interpretation, substituting the name of Tithraustes for the older reading, is most interesting and convincing.

This book is a valuable contribution to papyrology, and an excellent discussion of life and letters as revealed by the papyri.

ROBERT C. HORN

Muhlenberg College

Two Biblical Papyri in the John Rylands Library, Manchester. Edited by C. H. Roberts; pp. 62, 2 plates. Manchester: The Manchester University Press, 1936. 2s. 6d.

This little volume, similar in format and arrangement to the author's previous work, *An Unpublished Fragment of the Fourth Gospel*, offers the texts of two papyri acquired by the John Rylands Library in 1917.

The first of these consists of scattered fragments (recovered from a cartonnage) of a roll which contained the Book of Deuteronomy. The importance of the text lies in its extraordinary antiquity, the editor assigning the original manuscript without hesitation to the second century B.C. It is thus by far the oldest extant Biblical manuscript and furnishes for the book in question an indication of the type of Septuagintal text current in Egypt about a century after the making of the original translation. Like the Chester Beatty text of Deuteronomy, the new fragments show greater affinity with A than with B, thus favoring the view that in Deuteronomy at least the text of the Septuagint is preserved in a relatively older form in A than in B.

The editor also presents a fragment of a testimony book (fourth century A.D.) containing brief Messianic passages selected principally from Isaiah. This fragment he identifies as the lower half of the same sheet which carried the text of P. Oslo 11.

EDMUND H. KASE, JR.

Princeton Theological Seminary

Hellenistic Architecture. By Theodore Fyfe; pp. xxxi, 247. New York: Macmillan, 1936. \$6.00

This is an introductory, well-illustrated study of a subject to which recent investigations and excavations have contributed much. Hellenistic Architecture has never before had a book to itself. Mr. Fyfe, who is a Lecturer in Architecture at the University of Cambridge, includes work dating from some two centuries or more after the Roman domination, so that this book is of value to students of Roman as well as of Greek architecture. Mr. Fyfe knows most of the monuments from autopsy and illustrates his books with thirty-three photographs and sixty-three sketches of his own, out of fifty-eight figures and twenty-nine plates. Great use is made of Robertson's *Greek and Roman Architecture* (Cambridge, 1929), a book of similar format. The more original and detailed official publications are sometimes referred to, but the scholar will wish that more study had been made of them rather than of second-hand sources. There are chapters on the Rise and Development of Hellenistic Architecture, the Temple, Hellenistic Temples (Asia Minor, Syria and Transjordan¹, Greece), Tombs and Monuments (Halicarnassus and Belevi, Petra, Palmyra, Alexandria, the Monument of Philopappos at Athens,² the Pharos at Alexandria, the 'Beacon' (Tower at Abusir), the Orders, Detail and Decoration, Materials (Construction and Technique), the House, Civic Design (with the latest map of the American excavations at Corinth, with discussion of Delos, Priene, Pergamum, Jerash, Baalbek), and the Aftermath of Hellenism (Early Christian Art, Later Romanesque, the Renaissance, the Eighteenth and Early Nineteenth Centuries in England). Pages 197 to 206 give a glossary³ of technical terms and a discussion of Delian Buildings. There is no bibliography but a good index.

It is a pleasure to realize that Mr. Fyfe is

¹ A better word would be Transjordania.

² This is wrongly placed on the Pnyx (67), and illustrated unfortunately with an obscuring scaffold.

³ 'Minoan' is applied to the age in Crete from 2500 to 1400 B.C. If we include Early, Middle, and Late Minoan, the date should be from 3000 to 1100 B.C.

familiar not only with German⁴ and French recent researches but with the American excavations at Sardis,⁵ Corinth, Jerash, and Olynthus and with Dinsmoor's study of Bassae. He is not familiar with the most recent work of Yale University at Dura, for he says (15): 'The Americans have issued two preliminary reports, but the site, so far, has hardly repaid excavation, architecturally.' What about the wonderful synagogue, the marvelous frescoes (the earliest with biblical scenes) and especially the temple of Mithras, the only one in Asia Minor and one of the best anywhere? Our excavations at Olynthus have broken down the barrier between Hellenic and Hellenistic. Many Hellenistic characteristics began long before Hellenistic times, as Mr. Fyfe now believes (5-6):

The study of the Hellenistic Age cannot ignore the earlier classical expression which was more stylised but which evolved much the same forms. The heroic world of Greek vases and of the Phigaleian frieze is echoed in the Pergamene altar and the Alexander sarcophagus. The most pertinent feature of this enquiry is the work of the mid-fourth century B.C. in Greece, just before the Macedonian expansion. Two aspects of it are particularly important. One is the development that is shown by the temple of Athena Alea at Tegea, built about 355 B.C., and the other is the more domestic side shown by the recently discovered floor mosaics at Olynthus in Macedonia. In both, we see direct forecasts of Hellenistic expression. The Tegean temple shows the architecturally-treated uncolumncelled cella, which we meet with about sixty years later at Didyma and about four or five centuries later at Baalbek and Palmyra. The Olynthus mosaics are among the first examples we have of the panel-picture subject familiar to us in the houses at Delos dating from the latter part of the second century B.C., but more completely paralleled by several mosaics from Antioch, commencing with the first century A.D.

In chapter III the parallels to the Mausoleum and the Monument of Lysicrates are British:

⁴ With regard to Samos Mr. Fyfe bases his remarks on notes of Professor Robertson rather than on Buschor's own publications. Compare for example Buschor and Schleif, *Heraion von Samos*, *Athenische Mitteilungen*, 58 (1933) 1-252. Page 25 has a curious misprint that the interior columns of Samos 'marched' (matched) with those of the pronaos. In connection with the remark (34, note 1) that the capitals at Aezani seem to justify Dr. Ashby's contention that the Composite capital was derived from the Ionic and not from the Corinthian, attention might have been called to the front of the Market at Miletus, now in Berlin, and illustrated on pl. IX. It has a Composite order of Ionic and Corinthian capitals.

⁵ It is incorrect to say (28) that the Sardis temple is thirty years later than that at Ephesus (c. 350 B.C.) and (29) that its two-pedestalled columns in the pronaos recall Ephesus. Some parts of the Sardis temple of Artemis are earlier and its pedestalled columns date before the sculptured bases at Ephesus. Cf. Butler, *Sardis II*, *The Temple of Artemis* (Leyden, 1925), 43 ff., 128, 140 ff.

the 'Shrine of Remembrance' at Melbourne, and the nineteenth century building on the Calton Hill at Edinburgh. It might have been said that in America the Mausoleum influenced the Temple of the Scottish Rite at Washington, D. C., and that the Monument of Lysicrates (Art and Archaeology, 1 [1914] 130) has been imitated on Riverside Drive in New York, in Providence, Rhode Island, in Philadelphia, in Nashville, Tennessee, and in several Standard Oil filling stations. For a reconstruction of the Pharos at Alexandria (69) that of Don M. Lopez Otero is given. Though Mr. Fyfe (68) says, 'A thorough examination of the existing evidences of the Pharos is overdue,' there is no reference to the better reconstruction and thorough study of Hermann Thiersch in his excellent and detailed book, *Pharos* (Teubner, Leipzig, 1909).

In chapter V a careful study of Dörpfeld's researches on the theatre at Priene and of Von Gerkan, *Das Theatre von Priene*,⁶ would probably have convinced Fyfe that the Greeks did not act on a stage. He says (85): 'Personally, I find it hard to believe that the beautiful proskenion at Priene (Pl. XXIII b) did not provide the principal background and stage combined for the actors.'

The columns of the Olympieum are more likely to be second century A.D. than second century B.C. (109), as one of my former students, A. D. Fraser, has shown in the Art Bulletin, 4 (1921) 5-18 (cf. Graindor, *Athènes sous Hadrien*, Cairo, Imprimerie Nationale, Boulac, 1934, 218-225).

The chapters on the House and on Civic Design are especially good, with discussion of Knossos, Herculaneum, Delos, Palmyra, Baalbek, Corinth, and Priene where there is a clinging to the older Greek tradition, in contrast to Pergamum, the creation of a real planner. More attention might have been given to Olynthus, where the peristyle was first used in Greek houses, but they have not been finally published. Mr. Fyfe recognizes their importance when he rightly says (112): 'Though the borders in the mosaic panels from house 7 at Olynthus in Macedonia have, for the most part, formal patterns like the anthemion, there is a freshness and gaiety in their use which we see also in Greek vases of the fifth and fourth centuries, and which we do not see to the same extent in the tighter schemes of the more complex pattern borders of the first century A.D. mosaics.'

In the chapter (VI) on Materials, Construc-

⁶ Mr. Fyfe does refer to Von Gerkan's *Griechische Städteanlagen* (Berlin, 1924) and to Schede's *Die Ruinen von Priene* (Berlin, 1934).

tion, and Technique (135) Mr. Fyfe comes to an important and original conclusion which is worth quoting:

I am inclined to the opinion that Greek and Hellenistic architects, from the middle of the fourth century B.C. and possibly earlier, were acquainted, in some rudimentary form, with the principles of the triangulated roof-truss, just as they must have been acquainted (at least by hearsay) with the arch and the domical vault in some of their more rudimentary forms. I do not think they avoided either the roof-truss or the arch *entirely* because they wanted to build for eternity, or even at all for that reason, but, in the case of the arch, because its usage would have been foreign to their traditional building expression; in the case of the roof-truss, because its usage would have been beyond the scope of their constructive outlook, except for small and oddly roofed structures like the Geometric temple at Perachora, where in any case its construction would have been primitive.

On p. 157 we are told that a stoa served also as a portico for shops, which were 'entered from openings pierced in the back wall.' The openings to the shops as in the Stoa of Attalus in Athens were from the portico in front and the rear wall was generally solid.

There are many other points I should like to have discussed, but I cannot close without emphasizing the point that Mr. Fyfe has given us for the first time a short, fascinating handbook of Hellenistic Architecture which will be of extreme value not only in classes on classical architecture but to all who are interested in Greek civilization.

DAVID M. ROBINSON

The Johns Hopkins University

Quintilian on Education. (Selections from the Institutes of Oratory). Edited by Herman Harrell Horne and translated by Catherine Ruth Smith; pp. viii, 260. New York: New York University Book Store Press, 1936. \$2.00

This volume represents an effort to give to Quintilian a larger place in the study of the History of Education. As Horne points out (82) nine of the ten current histories of education dismiss the great Roman schoolmaster with a scant page or two.

The first part of the book (93 pages) contains a discussion of Quintilian as an educator with the following chapter headings: I. Sketch of Roman Education in Quintilian's Day. II. Quintilian's Times. III. Quintilian's Life and Character. IV. Analysis of the Institutes of Oratory. V. The Influence of Quintilian. VI. Estimate of Quintilian. Selections from the Institutes, mainly from Books I, II, X and XII, are translated in the second part of the book.

In the first three chapters the editor gives the student of education a sufficient background to

appreciate the place Quintilian occupied as a professor of oratory in the later half of the first century as well as some knowledge of the development and chief characteristics of the Roman educational system. In Chapter v some interesting material has been gathered concerning Quintilian's influence on the medieval and renaissance schools. Lists of medieval codices and of editions and translations are given in this chapter. In Chapter vi Horne states that modern educators would agree with most of Quintilian's educational theory. They would question, however, (a) teaching of reading by letters and syllables; (b) faculty psychology; (c) formal discipline as a training of the faculties of the mind. It is quite significant that Horne's chief criticism of Quintilian's educational philosophy is directed against the premise that 'all culture is for the sake of winning a case in court.' As he points out, this is too much like the current pragmatic philosophy of education.

The chief contribution of this volume is, I believe, its compilation and discussion of material which the average graduate student of education would not otherwise obtain. I also have a feeling that the average professor of Latin might make good use of it.

The selections in Part II appear in a new translation by Catherine Ruth Smith. Dr. Smith is to be congratulated on a version which is remarkably fluent and idiomatic.

MARK E. HUTCHINSON

Cornell College

SHORTER NOTICES

The Desert Fathers: Translations from the Latin with an Introduction by Helen Waddell; pp. xi, 297. New York: Holt, 1936. \$2.50

This book comprises translations from the great mass of the *Vitae Patrum*. The selections are so skilfully chosen and the translation so effortless that the reader will be affected by the author's enthusiasm for the desert 'solitaries'. Miss Waddell has steeped herself in the literature of the Middle Ages and this by-product shows how intimate is her appreciation of a point of view which seems to our age singularly barren. Her selections come from Latin translations made during the fourth to the sixth centuries from Greek originals and consist in the main of biographies and 'sayings'. The value of the book lies in the fact that the monastic movement is gently and sympathetically allowed to state its own case.

Homeric Essays. By Alexander Shewan; pp. xi, 456. Oxford: Blackwell, 1935. 12s.

This volume is a collection of the articles written during a long career (Shewan speaks in his preface of seventy years of continued interest) devoted to the study of Homer. His essays, of which fifty-four are here reprinted, are the most tangible proof of that interest. They are roughly grouped into six sections, each one prefaced by a brief essay sum-

marizing the position of the author and, in several cases, bringing the literature down to date. Twelve articles on Ithaca (1-102) contain a fully documented attack on Dörpfeld's identification of Ithaca and Leukas. The next group (Homer and History, 103-196) consists of an equally vigorous defense, in eleven articles, of the assaults by Leaf and Murray on the Catalogue of Ships. Three essays (Rise of the Greek Epic, 197-241) deal with the 'dissectionists'. In the division entitled Scheria, five articles (242-296) show that the Phaeacians are to be considered a Minoan settlement in Corcyra. Under Language and Verse ten articles (296-356) present a miscellany of special linguistic problems considered from the unitarian standpoint. The problem of literary style is handled in four articles (357-392) which question the analyses of 'repetition-mongers', both directly and in the light of Tennyson's practice. Finally, seven articles (393-450), the most interesting of which are those dealing with the site of Troy, are grouped under miscellaneous.

There is no need of describing at this late date either the vigorous style or the exhaustive scholarship of this well-known scholar. The book is valuable in that it makes easily accessible to all students of Homer the complete works of one of his chief modern protagonists.

CLASSICAL NEWS

Edited by George Depue Hadzsits,

University of Pennsylvania, Philadelphia, Pa.

All items for this column should be sent directly to Professor Hadzsits

At a meeting of the executive committee of the CAAS Professor Shirley Howard Weber of Princeton University was designated president of the Association to fill the unexpired term left vacant by the death of Professor Charles Knapp.

It is expected that the Summer Session of the American Academy in Rome, School of Classical Studies, will be resumed in 1937 to run for a period of six weeks during July and August. Definite announcement will appear in the next number of CW. In the meantime information may be obtained from Roscoe Guernsey, Executive Secretary, American Academy in Rome, 101 Park Avenue, New York City.

RECENT PUBLICATIONS

Ancient Authors

Aeschylus—The Agamemnon, translated by L. Macneice; pp. 71. London: Faber, 1936. 5s.

Aesop. Perry, Ben Edwin—Studies in the Text History of the Life and Fables of Aesop; pp. xvi, 240, 6 pls. Middletown, Conn.: American Philological Association, 1936. \$3.50

Asclepiades of Samos. Knauer, Otto—Die Epigramme des Asklepiades von Samos; pp. vi, 82. Würzburg: Triltsch, 1935. (Dissertation)

Lucan. Eichberger, Albert—Untersuchungen zu Lucan. Der Nilabschnitt im zehnten Buch des Bellum Civile; pp. 73. Tübingen: Tübingen Studentenwerk, 1935. (Dissertation)

Lucretius. Büchner, Karl—Beobachtungen über Vers und Gedankengang bei Lukrez; pp. vi, 126. Berlin: Weidmann, 1936. (Hermes-Einzelschrift, Band 1)

Lysias. Walz, Josef—Der Lysianische Epitaphios; pp. 55. Leipzig: Dieterich, 1936. (Philologus, Supplementband 29, Heft 4) 3.60M.

Complete analysis of the oration with treatment of allied subjects: ancient references, relationship to Isocrates' Panegyric, chronology and authenticity.

Plato. Nettleship, Richard Lewis—Lectures on the Republic of Plato, edited by Lord Charnwood; pp. 364. London: Macmillan, 1936. 7s.6d.

Seneca. Foerster, Otto—Handschriftliche Untersuchungen zu Senecas Epistulae Morales und Naturales Quaestiones; pp. 56, ill. Stuttgart: Kohlhammer, 1936. (Dissertation)

Sophocles. Blumenthal, Albrecht von—Entstehung und Vollendung der griechischen Tragödie; pp. 283. Stuttgart: Kohlhammer, 1936. 12M.

Vergil. Opheim, Conrad—The Aristaeus Episode of Vergil's Fourth Georgic; pp. 49. Scottsdale, Pa.: Mennonite Press, 1936. (Iowa Studies in Classical Philology, No. 4) \$0.75

Study of internal evidence supports Servius' statement that the conclusion to the fourth Georgic was written after the downfall of Gallus.

Literary History. Criticism

Stanford, W. Bedell—Greek Metaphor: Studies in Theory and Practice; pp. x, 156. Oxford: Basil Blackwell, 1936. 10s.6d.

Careful study of ancient and modern metaphor: classical definitions, varieties, functions, basic meanings. Special treatment of imagination as a literary criterion, modern theories and Homer's use of metaphor.

Philology. Grammar. Metrics

Bauer, Hans—Die alphabetischen Keilschrifttexte von Ras Schamra; pp. v, 74. Berlin: de Gruyter, 1936. (Kleine Texte für Vorlesungen und Übungen, 168) 3.50M.

Dietrich, Albert—Phönizische Ortsnamen in Spanien; pp. 36. Leipzig: Brockhaus, 1936. (Abhandlungen für die Kunde des Morgenlandes, 21, 2) 1.50M.

Leopold, E. F.—Lexicon Graeco-Latinum manuale ex optimis libris concinnatum. Altera editio stereotypa C. Tauchnitziana emendatio et locupletior; nova impressio, pp. iii, 895. Leipzig: Holtze, 1936. 4.50M.

Löfstedt, Einar—Vermischte Studien zur lateinischen Sprachkunde und Syntax; pp. xiii, 232. Leipzig: Harrassowitz, 1936. 9M.

Semenov, Anatol F.—Greek Language in its Evolution; pp. 208. New York: Macmillan, 1936. \$2.00
An account of the various periods of the Greek language, showing the evolution of sounds and grammatical forms and presenting in the second part an outline of Greek historical syntax.

Thesaurus Linguae Latinae Epigraphicae, compiled by L. F. Smith, J. H. McLean, and C. W. Keyes. Volume II, fasc. 3 (Augur-Augustalis) pp. 49-72; Volume II, fasc. 4 (Augustalis-Avillanlanus) pp. 93-96. New York: Columbia University Press, 1936. \$0.75 each.

Two latest fascicles of the exhaustive Olcott dictionary, further publication of which has been, unfortunately, abandoned.

History. Social Studies

Collingwood, R. G. and J. L. Myres—Roman Britain and the English Settlements; pp. 541. Oxford: University Press, 1936. 12s.6d.

Goerbig, Wilhelm—Der römische Grenzwall; new ed., pp. 60, ill. Neuwid: Strüder, 1936. .90M.

Jenny, Beatrice—Der römische Ritterstand während der Republik; pp. viii, 85. Affoltern: Weiss, 1936. (Dissertation)

Pope, Alfons—Die Gymnastik bei Homer und ihre grundlegende Bedeutung für die Gestaltung der

späteren Gymnastik; pp. 37. Rochlitz: Vetter, 1936. (Dissertation)

Ungnad, Arthur—Subartu. Beiträge zur Kulturgeschichte und Völkerkunde Vorderasiens; pp. xi, 204. Berlin und Leipzig: de Gruyter, 1936. 10M.

Art. Archaeology

Constable, W. G. and D. T. Rice—Courtauld Institute Publications on Near Eastern Art. No. 1, Byzantine Painting at Trebizond; pp. 182, 57 pages of plates. London: Allen and Unwin, 1936. 50s.

Ducati, Pericle—La Scultura Greca (Part I, L'Arcaismo; Part II, 1 and 2, I Tempi Aurei; Part III, L'Ellenismo); La Scultura Romana; La Scultura Etrusca; pp. 64 each, ill. Florence: Nuovissima Enciclopedia Monografica Illustrata, 1936. 5L. each.

These six fascicles with simple text and bountiful illustrations constitute an attractive popular history of classical art useful even to readers who cannot use the Italian text.

Kitson-Clark, Mary—Gazetteer of Roman Remains in East Yorkshire: Roman Malton and District. Leeds: Yorkshire Archaeological Society, 1936. 21s.

Martiny, Günter—Die Gegensätze im babylonischen und assyrischen Tempelbau; pp. 37. Leipzig: Brockhaus, 1936. (Abhandlungen für die Kunde des Morgenlandes, 21.3) 1.50M.

Schäfer, Heinrich—Das altägyptische Bildnis; pp. 46, ill. Hamburg: Augustin, 1936. 7.20M.

Vellay, Charles—Controverses autour de Troie; pp. 177, ill. Paris: Les Belles Lettres, 1936. (Collection d'Études Anciennes)

Thoroughgoing re-examination of the evidence for the site of Troy. Important discussion of latest excavations at Hissarlik.

Epigraphy. Paleography. Numismatics

Sundwall, Johannes—Altkretische Urkundenstudien; pp. 45. Abo: Abo Akademi (Helsingfors: Aka-teeminen Kirjakauppa), 1936. (Acta Academiae Aboensis. Humaniora, 10.2) Fm. 20.

Philosophy. Religion. Science

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